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THE

Banner of the Covenant.

MAY, 1859.

ILLUSTRATIONS OF SCRIPTURE.

ROM. v. 21.—“That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.”

This Epistle was written from Corinth, about A. D. 57, and it is placed first on the list, not as being earliest in its dates, for several of the other Epistles were of prior date, but partly, perhaps, because it was sent to the metropolis of the then known world,—and especially because it contains a more full and systematic exhibition of gospel truth than any other. It is indeed a perfect model for the framing of systems of Theology in every age. The Apostle begins with unfolding the relation which man sustains to his Maker, and to his Maker's law. Then follows the universal apostacy, guilt, misery and helplessness of all the race, to the end, “that every mouth may be stopped, and that all the world may become guilty before God.” The way is thus prepared for unfolding the source or origin of the sinner's justification, viz.: the sovereign grace of God, and the blessed channel in which it flows, viz.: the perfect righteousness of Christ. He then confirms and illustrates his arguments by presenting a comparison and contrast between Adam, the first man, as the author of sin and death; and Christ, the second man, as the author of righteousness and life,—verses 12—19,—and having done this, sums up the blessed issue in the expressive language of the text,—“That as sin hath reigned,” &c.

My present object is to analyze the text in a series of observations, presenting to the reader an epitome of the precious system of truth here comprised.

1. Sin and death are inseparably connected. “Sin hath reigned unto death.” Sin is “the transgression of the law,” and death its sure penalty. “In the day that thou eatest thereof, dying thou shalt die.” “The soul that sinneth, it shall die.” “The wages of sin is death.” The oracles of God do not allow us to suppose that it is a matter of pure sovereignty with God whether he will allow the guilty to pass with impunity, or not—for they expressly declare that “He is of purer eyes than to behold iniquity, and that He cannot look on sin.” While he is proclaimed as “The Lord God merciful and gracious, forgiving iniquity, transgression, and sin,” it is added that, “He will by no means clear the guilty.” Now, if this be so, it will

surely follow that there is no possibility of a transgressor escaping the punishment due, but by ceasing, in some way or other, from being guilty. Accordingly, the sentence went forth of old, and is repeated in the New Testament Scriptures, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." This brings the whole human race, without exception, under the fearful pressure of the curse. "All have sinned, and come short of the glory of God," and "There is not a just man upon the earth that doeth good and sinneth not." Accordingly, it is declared in this same chapter, that "By one man, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Be it remembered too, that the death which is so inseparably connected with sin, is not merely the sundering of the ties that unite soul and body, but the opposite of what the text calls "eternal life," viz.: the eternal exclusion of the guilty from God and all that is good, and the endless endurance of that "wrath which is revealed from Heaven against all ungodliness, and unrighteousness of men."

2. It is grace alone that can dethrone sin, and give life to the soul. "Even so might grace reign." This is that blessed fountain "issuing from the throne of God and the Lamb," from which flow all those streams that make glad the city of God here below, and from which will continue to flow all that belongs to the blessedness of the saints in glory. "By grace ye are saved, through faith, and that not of yourselves—it is the gift of God,—not of works, lest any man should boast." Throughout the whole of Revelation's pages, salvation by grace stands opposed to salvation by works, excluding forever the idea of human merit, in any form or degree: and these are wholly incompatible with each other, and never can be united, for, "if by grace, it is no more of works, otherwise grace is no more grace: but if it be of works, then it is no more grace, otherwise work is no more work." This grace which dethrones sin, and gives life to the soul, is everlasting grace. "I have loved thee with an everlasting love; therefore, with loving-kindness have I drawn thee." It is sovereign grace. "He hath mercy on whom he will have mercy, and compassion on whom he will have compassion." It is grace absolutely free. "He hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, given us in Christ Jesus before the world began." It is rich grace, extending even to the vilest. "Hearken unto me, ye stout-hearted, that are far from righteousness—behold I bring near my righteousness; it shall not be far off, and my salvation shall not tarry."

3. This heavenly grace reigns only "through righteousness." There can be no possible compromise with sin. The claims of the holy and unchanging law must be all met and fully answered. This is the great problem, which none but God could solve, "How can man be just with God?" and it is the distinguishing glory of the gospel of Christ that it contains the solution of the problem, so distinct and so clear. "For therein is the righteousness of God revealed from faith to faith." And here there are two important questions to be answered, viz.: 1. What righteousness is this?—and 2. How does it become ours? To both these inquiries, the oracles of God give the answer distinct and full. To the first, they reply that, "When the

fulness of the time was come, God sent forth his Son, made of a woman, and made under the law." He was made under the law, that he might fulfil all its righteousness, and he was made of a woman, that he might be under the law: and thus being made under the law, he fulfilled all its righteousness, in fully meeting and answering all its preceptive claims, and submitting to all its penal demands: and thus it is that "The Lord is well pleased for his righteousness sake, as magnifying the law, and making it honourable." To the second, viz.: How does this righteousness become ours? the Scriptures reply,—“By faith receiving, and God imputing.” We have seen already, that the gospel brings this Divine righteousness near, and tenders it as the free gift of God to the vilest of gospel-hearers. Now when the Spirit of God makes the soul alive, the grasp of its faith is laid upon the heavenly gift, saying,—“Surely in the Lord alone have I righteousness;” and then God, the righteous Judge, imputes or legally reckons this righteousness to the sinner’s account, as his own; in the emphatic language of inspiration, “Making him the righteousness of God in Christ.” Hence, the Apostle tells us in the 4th chapter of this Epistle, that David, in the 32d Psalm, “describeth the blessedness of the man to whom God imputeth righteousness without works.”

4. This heavenly grace is never dethroned, for it reigns “to eternal life.” Commencing in regeneration, it ends in glory. Says the Great Shepherd—“I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father who gave them me, is greater than all, and none is able to pluck them out of my Father’s hand.” The continuance and perfection of the work of grace in the soul, are guaranteed by eternal purpose—by everlasting covenant pledge—by the perfection of the sacrifice which grace provided—by the constant and prevailing intercession of the Great High Priest within the veil—by many exceeding great and precious promises, and by the earnest of the Spirit already given. And, therefore, the Apostle was fully warranted thus to comfort the Christians at Philippi, “Being confident of this very thing, that he who hath begun the good work in you, will perform it until the day of Jesus Christ.”

5. All this reign of grace is identified with the Lord Jesus Christ. “By Jesus Christ our Lord.” To him the promise of eternal life was at first made,—Titus, i. 2—“In hope of eternal life, which God, that cannot lie, promised before the world began.” By him as the surety, the condition of the everlasting covenant was fulfilled, for “He has made his soul an offering for sin.” In him the provision for the soul’s life is treasured up, for “It hath pleased the Father that in him should all fulness dwell.” It is his Spirit that begins, carries forward, and completes the work of grace in the soul, for to all his believing followers, he says,—“He dwelleth with you, and shall be in you.” And finally, the mediatorial throne was erected, and the sceptre of universal dominion put into his hands, for the very purpose of giving and preserving this eternal life. “Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”

Thus, Mr. Editor, we have, in this one verse, the great outlines of the whole gospel plan, and these connected with each other like the

links of a chain, and, blessed be the name of our God, the chain is formed by Almighty hands, and all the powers of hell and earth combined, will never be able to tear the links asunder. May God grant that to you, and me, and to all your readers, he may give the spirit of wisdom and understanding, that "in God's light we may see light clearly."

I remain yours, &c.,

PHILALETHES.

EUROPE VISITED AND RE-VISITED.

NO. II.

(Continued from page 77.)

BY REV. T. W. J. WYLIE.

It was on Tuesday morning, June 1st, about 6 o'clock, that we had the first sight of land. We were told it was the great Skellig, an island about ten miles from the mainland, an enormous precipitous rock of slate, about 710 feet high. Two light houses have been erected on it, one of which is between three and four hundred feet above the level of the sea. It was formerly much resorted to as a place of penance, and even old men and women would climb out to kiss the projecting point of its highest cliff, where a false step would precipitate them 700 feet into the ever boiling surge below.

The prospect of a speedy and safe termination to our voyage, also, with the delightful weather, and the interesting scenery in view, caused great animation and pleasure among all the passengers, and one poor invalid who had been told by her physician that it was doubtful whether she should ever live to see her native land, was quite revived, and able to sit up a considerable portion of the day. She was a person of much religious feeling, and we were glad to find that she received many kind attentions from the officers and stewards as well as from her fellow passengers. She seemed to value much the consolations and instructions of the gospel.

We continued coasting along the shores of Ireland during the remainder of the day, passing Cape Clear, the most southern extremity of the island, about noon. The day following gave us some fine views of rough headlands projected far out into the sea, with occasional stretchings of precipitous rock covered with verdure to the very edge. Sometimes the Martello Tower, sometimes the lighthouse, sometimes the ruins of an old castle or abbey, sometimes the low white cottage or the more stately mansion appeared in sight, presenting in pleasing combination the works of nature and of man, the warlike and the peaceful, the scenery of sea and land. In the course of the afternoon we passed a signal station, by which information of our position off the coast was transmitted by telegraph to Liverpool, about twenty-four hours before our arrival.

On Thursday morning, June 3d, about 2 o'clock, we passed Holyhead. Guns were fired at frequent intervals, and rockets sent up as signals for a pilot. The morning being hazy and the tide low, we were detained at the bar for some time, but at length reached the entrance of the river Mersey, and passing in view of Egremont and Birkenhead, we terminated our voyage by going ashore about 2 o'clock in the afternoon, fourteen days after we had left New York.

The stranger who visits Liverpool is at once impressed with its com-

mercial importance. Forests of shipping collected in its spacious docks, extend for five miles along the shore. It is stated that these docks, twenty-one in number, enclose 200 acres of water, and will hold 1500 vessels. In the amount of its foreign commerce, Liverpool exceeds any other city in the world. Its population is about 400,000.

As the tides rise to great heights in the Mersey, a very convenient arrangement has been made for landing, by means of floating piers, which are connected by bridges with the shore, and rise and sink according to the water level. The principal one of these landing stages is 1000 feet long by 82 feet wide. From the throngs of people who are constantly passing to and from the river, it presents a very animated scene.

As I was several times in Liverpool on my route in various directions, I had the opportunity of seeing many of its places of interest. Its principal public building is St. George's Hall, said to be the most magnificent structure of the kind in the United Kingdom. It is constructed in the Corinthian style of architecture, and is 600 feet long by 170 feet wide. Besides court, domes, and various public offices, it contains a public hall 180 feet long and 84 feet high, with a tessellated floor and vaulted roof. Statues of some of the most eminent of England's great men adorn the sides, which are ornamented with various kinds of marble. The tiles which decorate the floor are richly wrought, and have inscriptions generally of a religious character. There is a very large organ in one end of the apartment, which is worked by *steam*. The entire cost of the building was about one million of dollars. The Custom House is a very large building, with a noble dome and four Ionic porticoes. The Town Hall with the exchange behind it, is a stately edifice. A bronze monument in honour of Nelson stands in the centre of the quadrangle. The statue of the great naval hero surmounts the structure. Death, as a ghastly skeleton, is represented placing a hand upon his heart, a gallant tar is springing forward to arrest the blow, Britannia is weeping at his feet, and at each corner of the base are allegorical figures commemorating the various victories which Nelson gained. The conception as well as the execution is very fine.

One of the most interesting places which I visited in Liverpool, is St. James' Cemetery. It occupies the site of an old quarry, one of the sides of which is excavated, so as to form several rooms of vaults, while the level ground at the bottom is covered with monuments, or laid out with shrubbery or flowers. A beautiful mausoleum in the centre, contains a statue of Huskisson. The entrance is by a narrow passage hewn in the solid rock. A chapel in the style of a Doric temple stands near the gateway.

The Markets, the Literary and Scientific Institutions, the Botanic and Zoological Gardens, the Prince's Park, the various Benevolent Asylums for the Blind, Deaf and Dumb, Orphans and Poor, the Churches both of the Establishment and various Dissenting Denominations; all these would require too much time to describe or even to specify. No one can visit Liverpool without observing the evidences of great prosperity in its numerous and splendid shops, its lofty and massive warehouses, its crowded streets, the teams of huge horses dragging the ponderous wains loaded with merchandise of every kind, from every quarter of the globe. There is, however, a dark side to the picture in

the vast number of "gin palaces," as they are called, which are found at almost every corner, and the miserable victims of vice who are met with in all parts of the city. It was gratifying to find, however, that the Sabbath was well observed, all business being suspended throughout the day, except in the case of the gin shops, which are open in the afternoon and evening. Scarcely anything can be more painful than to observe the crowds of old and young, males and *females*, who resort to these fountains of death. However great the revenue which may be gained from licensing such places, the loss to the nation in the ruin which they cause is beyond all calculation immense. The political economist, as well as the philanthropist, should unite in suppressing them.

I was glad to find that a noon-day prayer meeting had been established in Liverpool, on the plan of the meetings which have been the production of so much good in the United States. The attendance, however, was but small, only about one hundred persons being present. Visitors from America and other parts of the world frequently attend. I was informed that the accounts given of the revival in our country are listened to with the deepest interest.

Liverpool enjoys the labours of several eminent ministers of the gospel, both of the Church of England and other denominations. Dr. M'Neill probably is at the head of the former, and the venerable Dr. Raffles would be universally acknowledged the chief among the latter. I had the pleasure of hearing both of these far famed preachers. Dr. M'Neill, though an Episcopalian, does not read his discourses, and makes very frequent reference to the Scriptures, a small copy of which he holds in his hand, and as he turns to the places quoted, a general rustling in the pews, indicates that his attentive hearers are accompanying him. His style is clear, copious, very earnest, and quite unaffected. His church, which is beautifully situated on Prince's Park, is large and well filled. Evangelical Protestantism owes much to his exertions. Dr. Raffles is the successor of the eloquent and youthful Spencer, whose premature and sudden death, as well as his remarkable talents and piety, resembled much the lamented Dudley A. Tyng. His church is a handsome building, which will accommodate about 2000 persons. His manner is earnest, his composition clear and forcible, his thoughts fervent and evangelical. It was a communion Sabbath when I heard him. The sacrament was dispensed after the close of the usual services, the great mass of the congregation having withdrawn. The outer doors of the church were then bolted, and cards collected from the communicants, who were assembled in a portion of the lower part of the church. The minister broke the bread into small pieces, on a plate which was handed around by the deacons. The wine was distributed in a similar manner. Profound silence was observed during the time of communion, but afterwards an earnest address was made to participants and spectators. It was a solemn service, and doubtless to many who were there the Saviour was made known.

There is a small congregation of our own denomination in Liverpool. Though formed nearly a quarter of a century ago, it has not grown much until quite recently, since it became the charge of its present pastor, the Rev. Dr. Graham. Dr. G. is an able minister, and from the discourses which I had the pleasure to hear him preach, compared

with those I listened to from Dr. Raffles or Dr. M'Neill, I would consider him fully equal to either of these distinguished men. Besides the graces of his style of composition and delivery, there is the solid, substantial, doctrinal truth, which is so much to be desired in every sermon. It gave me great pleasure to learn that the congregation has increased considerably during the short time Dr. Graham has been in Liverpool, and an eligible site has been obtained for a church building, which it is proposed to erect as soon as possible. Liverpool is a meeting place for people of all nations; Reformed Presbyterians from distant parts are often there, and Americans as well as others should assist in establishing an organization which is *for the general good*. Were Dr. G. to visit this country and present his cause, the esteem and affection which his intercourse with the American Churches would form, would combine with the merit of his object, and secure him, we feel confident, a hearty welcome and substantial aid.

Great kindness was shown to me by a number of friends in Liverpool. Among others I may mention the names of Rev. Dr. Graham, in whose amiable family I found a *home* for several days. Mr. Daniel Peoples and his brother and sister, whose warm hospitality is such as Irish hearts know how to manifest; Mr. H. Rippard, Mr. Jno. Patterson, Mr. Taylor of Birkenhead, and most of all, Mr. David Stuart, the brother of our own fellow member, of whom it may be enough to say that he is worthy of such relationship. Mr. David Stuart resides in Birkenhead, and in his beautifully situated and handsomely built villa, I met with the kindest welcome. One apartment in his house is called the *American room*. It is fitted up with furniture made in Philadelphia, and views of American scenery adorn its walls. It is designed especially for friends from our side of the Atlantic, many of whom, as well as myself, have been favoured with its pleasurable accommodations. The beautiful conservatory, the tastefully arranged and well-kept gardens, the extensive and animated prospect it commands of the river and the city, make it a delightful residence. Mr. Stuart's gentle, affectionate and cheerful companion seems well suited to her position as the partner of her husband's joys, the mother of an amiable family, the mistress of a well regulated household. It has been my regret that I was unable to participate more in the enjoyments of their happy home.

I had the pleasure, along with a much esteemed fellow passenger, of spending an evening with Dr. Raffles. His situation appears to be very comfortable, and the descent of the hill of life is made easy for him. His conversation is quite cheerful as well as instructive, and he appears to feel an interest in all the movements of this progressive age. Dr. R. has quite a passion for *autographs*, which he indulges as a relief to grave studies. Among others, he has a collection of original letters of all the signers of the Declaration of Independence, and each of the Presidents of the United States, including the present incumbent. No gold he said could purchase it, but some day, I hope, a volume so unique may be the property of the American nation.

THE NEXT MEETING OF SYNOD.

The next meeting of our General Synod is at hand, and solicitude will be felt by all who regard the interests of the Church, for the character it will exhibit, and the transactions in which it may engage. Let it be remembered in the prayers of the ministry, the families, and the more public assemblies of the Church, and God will continue to bless it, and make it the means of greatly promoting the purity, peace, activity and extended usefulness of that department of the house of God over whose spiritual interests it presides. The supreme judicatory of the Church should be a representation of the devotional character of the whole body. And we would respectfully suggest that our next meeting of Synod should be made, as far as possible, a devotional meeting. An assembly of the elders for prayer. Prayer for revival of true religion in the Church, for increased zeal and activity in the service of God, and for more power to give the gospel to the destitute of our own country and of the world.—The age is one of intense excitement on the subject of religion, and we feel its influence. It is one of effort for the conversion of sinners, and this is our business as a church with the truth in our hand, as well as that of other departments of the household of faith. It is one of revival for the Spirit of God to other Tribes of our New Testament Israel, and we should take care that while the showers of heavenly refreshment are falling around us, we also shall have our share. The evidences of true revival are found in the increase of personal holiness, in religious fervor, in our intelligent zeal for the glory of God the Mediator, in liberal plans for the extension of the church, and in *fidelity to our own covenant engagements as a religious body*. While the former are remembered and sought for, let not the latter be forgotten. It is fundamental and indispensable.

As no attention to the public activities of religion can compensate for the want of personal holiness, and the neglect of family duties, so no efforts for union with other Christian denominations, or general operations for good on the platform of common Christianity, can safely be taken as a substitute for the specific duties we owe to one another and to God, as members of the religious denomination whose creed we have subscribed, and the privileges of whose fellowship we enjoy. In other words, we must not neglect our own family and home while we are labouring for the benefit of the world. What is our duty as Reformed Presbyterians having a specific Testimony in our hands, and a well defined organization by which we maintain it? The primary reply which we would make to that inquiry is, in accordance with the suggestion made already,—to be faithful to our engagements as a religious body.

About the time that General Synod will be assembling, it will be just three centuries since in May, 1559, the boy in Perth cast the stone at the images in the cathedral after the preaching of John Knox, which led to the First Reformation of precious memory. Then arose the Reformed Presbyterian Church, now three hundred years old. During this period she has experienced many vicissitudes. She has been sometimes in the majority, but more frequently in the minority of the communities in which she has been established. Never to this day has she made a schism in the Church of God; and yet she has been extended to this and other lands, and prospered. The line of her

descent from the ancient church has indeed been often confused and attempted to be obliterated, but the impartial historians of modern times have removed the rubbish that prejudice has thrown over it, and brought it out with indisputable distinctness.—Formed mainly of members of the Scottish and Irish Reformed Presbyterian Churches whom persecution had driven, or voluntary arrangement had brought to this land, the organization of the Reformed Presbyterian Church in the United States was an ecclesiastical necessity. They could not do any thing else, in fidelity to their religious engagements, than perpetuate where Providence had brought them, the principles they held and the organization that maintained them. Nor were they insensible to the difference of circumstances and locality, that distinguished their home in this Republic. They made an enlightened discrimination in their ecclesiastical legislation. And its results are seen in the present standards of the church. Under these standards, subordinate to the word of God, now more than fifty years old, the church still exists and is prospered. The question then submits itself here, shall these standards be given up for something else, and shall the name and organization that indicates and sustains them be merged and lost, in some other combination? This is the question involved in the proposal of incorporating union with the United Presbyterian Church. And to it our answer is in the negative for the two following reasons:

The Ref. Pres. Church in the U. States, cannot enter into an incorporating union with any other Christian denomination, without making a schism in the Reformed Presbyterian Church of the world. The Reformed Presbyterian Church now exists in Scotland, England, Ireland, the United States of America, the British Provinces of Canada, Nova Scotia and New Brunswick, Northern India, New Zealand, and the New Hebrides, and her people in all these countries have a common ancestry, a common creed, a common name and a common object. They are all in ecclesiastical friendship; they form one body and maintain a common Testimony for the prerogatives of Messiah's throne. We know of no other religious body which so well exemplifies the unity of the one church of our Lord Jesus Christ in all nations. Do we hear in this connexion the insinuation of foreign and un-American ideas? Our answer is, we know no country in religion. The churches of Britain and Ireland are not so far distant as the Presbytery of Saharanpur in Northern India, and the converted heathen of the New Hebrides who have embraced the Reformed Presbyterian system are as really one with us, as the heathen from our immediate neighbourhood who have joined us to-day. It is one of the glorious results of modern missions to the heathen that they obliterate all national distinctions in religious things. The bond of union among Reformed Presbyterians on the earth, is found in the principles they hold in common, and the connexion they have in the same ecclesiastical organization, under the covenant of God. We cannot consent to an amalgamation with the United Presbyterian Church, because that cannot be effected without making a schism in the Reformed Presbyterian Church of the world. Because we love the unity of the church of God, we oppose schism, though the specious name of union may cover it. It is time enough to give consent to the abandonment of the Reformed Presbyterian constitution, when God has made it evident in his provi-

dence, that its end has been answered, and that He has no more use for it among the churches. This is not yet done. The witness is not yet ready to leave the stand. The Headship of Jesus Christ over the nations of the earth is not yet acknowledged.—And this leads us to

The *second reason* why we cannot give consent to an incorporating union with the respected brethren of the United Presbyterian Church. We cannot find the principles of the Reformed Presbyterian Church in the document which forms their basis of union: and this is, after all, the main objection. The organization of the Church is valuable only as it conserves its principles, and facilitates the exhibition of its testimony for the truth, in subordination to personal holiness. When we examine the United Presbyterian Testimony, as we view it from the Reformed Presbyterian platform, we find many serious objections to it, which we cannot now exhibit.—And, on the threshold, we meet the “adopting act,” or resolutions on forbearance, and they seem to throw an air of uncertainty over all that they cover. Brethren adopting the Testimony, must forbear with each other.—Forbear about what? The statements of the Testimony—the principles themselves, on which that Testimony is based? And to what extent is this to be carried? We need explanation. It seems to be adopting with an allowance of mental reservation, and virtually to nullify the deed itself. We are aware of the difficulty that existed in effecting the arrangement. Brethren entered the organization that did not agree to the Testimony by itself. The diversity of sentiment existing, must be tolerated. We could not so adopt the constitution of any society—much less an ecclesiastical constitution exhibiting momentous truth, and involving in its adoption, the oath of God.

But passing this, we cannot find in it the doctrine of civil government as explained, at length, in its various applications, in the Testimony of the Reformed Presbyterian Church. The doctrine of Christ's Headship over the nations, is not there, except by distant implication, and the duty of states and kingdoms to recognise the law and throne of Jesus Christ, and voluntarily bind themselves to obedience to him, is not asserted. This is the principle of national covenanting, and this involves the whole relation of the religion of Jesus Christ to the civil commonwealth, whose best interest it is.—The principles of the Reformed Presbyterian Church on the whole subject of the relations of magistracy to the Christian religion, are not to be found in the Testimony. They could not be there. Its framers did not believe them. When the delegation from the Reformed Presbyterian Church made a statement of their principles on these subjects, they were not received by the convention. When the late Rev. Dr. John Black prepared a Testimony at length, embodying them, that was laid aside as unacceptable, and when the Testimony prepared by the convention itself, and recommended for adoption, came to be overtured to the other Synods, they declined to adopt it. It was after all this, that General Synod withdrew from the convention, and has ever since declined to re-open the subject.

There is no proposition now before the Synod respecting union with the United Presbyterian Church. She has declared her friendship and regard for that reverend body, and strongly expressed the hope that they may be extensively useful in promoting the kingdom of Jesus Christ. Let us co-operate together for the good of our country, and of the world;

but let it be understood that the Reformed Presbyterian Church declines incorporating union, and has decided to abide by her own position until God shall point her to a different course.

There are portions of the Reformed Presbyterian Church distinguished for intelligence, where the subject of amalgamation with any other body has never been seriously considered; and there are other portions once agitated by the controversy that seem to have settled down to the conviction that duty and expediency both demand a prosecution of our own work upon our own platform. We believe that the great majority of the intelligent laity of the Church have arrived at that conclusion. Held by their consciences, there are very many men in the ministry who love the house of their fathers and who will not consent to its demolition. They are prepared for anything that may come in sustaining their convictions, and they trust that those brethren who may have thought differently from them, will still abide with them, and labour for the truth as expressed in the formularies of which they also have often declared their approbation. Let all consistent co-operation with other Christian bodies be practised and enjoyed, and all wait in patience for the day when Messiah's universal reign shall bless the world. Sensible of, and faithful to their obligations to their own system, let the representatives of the churches come up to the General Synod. Let them consider the continued existence of the Reformed Presbyterian Church as a fixed fact, and then, in the spirit of faith and love, go on to extend the Church at home, to augment and encourage our Jewish and Foreign Mission, to re-open our seminary, and to bring down the Holy Spirit in his reviving power, in answer to the prayer of faith.

N.

THE BASIS OF UNION.

(Continued from page 108.)

In the former communication on the Basis, we stated that our first objection, and one which we do not know how to get over, was founded on the nature and extent of the forbearance provided for, in the reception of members into the United Presbyterian Church. We believe that by a fair construction of the language used, the forbearance is not limited to any particular article in the Testimony; and that it applies, not only to those who were members of the respective churches at the time of the Union, but to all others who may subsequently become members of the church, thus opening a wide door for corruption in the doctrines of the church, and immorality in practice.

We are not unaware that an attempt is made to obviate this objection by referring to the more definite language of an act passed by the Associate Reformed Church in the spring of 1857, the year preceding that in which the Union was consummated. It reads as follows:—"In confidence that reasonable forbearance will be exercised toward any member of either body that may feel constrained to dissent from any article in this Basis." A strict construction of this language would, we admit, confine the forbearance to those who were at the time of the Union members of the respective churches. But it is sufficient to say that this is not the language employed when in 1858 the Basis was finally adopted and published to the world by authority. The Basis as thus published, qualified by the preamble and resolutions adopting the Testimony, must speak for itself.

Passing from the preamble and adopting resolutions to the Testimony itself; we consider it under one aspect chargeable with redundancy, under another with defect. Without here entering into the questions respecting the nature and necessity of a Testimony as distinct from a Confession of Faith; and admitting for the present, that a distinct *positive* statement of doctrinal truth is a testimony against error; then is this Testimony of the United Presbyterian Church chargeable with redundancy, so far as it reduplicates upon the Confession of Faith. The doctrines are as accurately and distinctly stated in the old Confession as in the new Testimony, and no advance is made by the re-affirming them. Nay, we think the old the better. But it may be replied to this, that our own Testimony thus reduplicates. We admit that this is the case, and that, so far, simply as the re-affirming the doctrines of the Confession by positive and direct statement is concerned, we do not claim any advance, nor would we give them a place in our Testimony, except as laying the foundation for bringing out the opposite errors which are testified against. Remove this latter part from our own Testimony, and so far as we are concerned, we would hold the restatement of doctrines already in the Confession to be an unnecessary redundancy,—a useless cumbering of the Symbols of Faith in the Church.

But on the other hand, taking the views held by the fathers of the Reformed Presbyterian Church in this country, respecting a Testimony, as correct, then is the Testimony of the United Presbyterian Church chargeable with defect. Their idea of a Testimony as distinct from a Confession, we suppose they took from the Scriptures, where they found the ten commandments called *The Testimony*, and the chest that contained them the *ark of the Testimony*; and so called because these ten commandments for the most part took the prohibitory form, presenting such a revelation of God's holiness as at the same time brought to light the sins of his people. Hence, as has been said, "When the law or any part of it is spoken of as a testimony, it is usually coupled with the accessory idea of a conviction of evil—a witnessing against them" (his people) "for transgressions committed," (Deut. xxxi. 19, 26, 27; Josh. xxiv. 22.) And hence also, as the Lord's testimony against his people's sinfulness, it was placed under the covering of the mercy seat, and is once and again mentioned in that connexion. If this be the correct view of the Testimony as distinct from a Confession, that it witnesses against evil, then does this Testimony of the Basis entirely come short in this respect, since it no more witnesses against sin than does the Confession of Faith.

So far as the doctrinal statements of the Testimony in the different articles are concerned, we rejoice in being able so generally to approve them. And we take pleasure in referring to Article XII.—Of the Headship of Christ, as being an advance on what we understood, were once the views of the Associate Church on this important subject. It gives such a statement of the doctrine as is to us satisfactory.

There is, however, one article which we would except from this general commendation, and which we would examine and compare with the deliverance of our own Testimony on the subject; it is Article XVII.—Of Covenanting. It reads as follows:—"We declare, That public social covenanting is a moral duty, the observance of which is not required

at stated times, but on extraordinary occasions, as the providence of God, and the circumstances of *the Church* may indicate. It is seasonable in times of great danger to *the Church*,—in times of exposure to backsliding. When *the Church* has entered into such covenant transactions, they continue to bind posterity faithfully to adhere to and prosecute the grand objects for which such engagements have been entered into." We have taken the liberty of *Italicising* the word church, because we think the design is evident, both from the examination of the article itself and the argument by which it is sustained, if not to deny, at least, to ignore the *duty of national covenanting*. It has been said that the term *social*, as qualifying covenanting, will apply to a nation as well as a church. This is true if it were so designed. But the careful, and, as we think studied avoidance of a single sentence or part of a sentence that would recognise the duty of national covenanting, shows that this was not intended in the article.

Compare the declaration of our own Testimony with the above, Chap. XXVII. 4: "A vow or religious covenant, is of the like nature with a promissory oath. It is an ordinance of God, which is to be attended to on special occasions under the New Testament dispensation as well as under the Old, *by individuals and societies, by churches and nations.*" And so much importance has the Reformed Presbyterian Church attached to this subject, that this doctrine is singled out and presented in the 4th article of the Terms of Communion, requiring "An acknowledgment that public social covenanting, upon proper occasions, is an ordinance of God, and that such moral deeds as respect the future, *whether ecclesiastical or civil*, are of continued obligation, as well upon those represented in the taking of them as upon those who actually covenant, until the ends of them be effected." We submit it to those who have not considered it a disgrace to be called by the name covenanter, whether they would be holding fast to the faith of those who fought and bled and witnessed a good confession for "Christ's crown and covenant," were they to give up the old, and accept the new teachings on this subject.

With respect to the alterations made in the Confession of Faith, we not only consider them unnecessary, but subject to serious objections. Before calling attention to these alterations, it may be remarked that it is the Confession *as altered* which is to be received by those who connect themselves with the United Presbyterian Church. The Westminster Confession is published in the parallel column, but it is not a part of the symbols of the church's faith.

In Chap. XX. Sect. 4. The alteration is not of much importance, yet not only as a matter of taste but of principle we prefer the old to the new. The Westminster Confession, speaking of certain things as done by individuals, says of such persons that "they may lawfully be called to account and proceeded against by the censures of the Church, and by the power of the civil magistrate." The Confession of the United Presbyterian Church employs the term *ought for may*, implying an obligation to proceed as indicated, without any discretionary power. The remaining change we do not think either adds or takes away from the original, and as there is no improvement we would prefer the old. The alterations made in Chap. 23, Sect. 3, and Chap. 31, Sect. 2, affect not merely the phraseology, but make a radical change of the

doctrine taught. Without entering into any detailed analysis of these sections, which we would ask the reader to examine for himself; it may be stated that the Westminster Confession ascribes to the magistrate certain powers and duties in reference to the church, and as belonging to these powers, that of calling Synods is specified. The altered Confession, not content with leaving this out, introduces a principle the very opposite, denying that such power under any circumstances should be exercised by the civil magistrate. This we submit comes with a bad grace from churches which in the Westminster Confession of Faith, and Catechisms Larger and Shorter, have enjoyed the fruits produced by a Synod called together by the authority of the State. The Westminster Assembly called together by the Parliament of England was such a Synod as is contemplated in the Confession.

We have no disposition to revive controversies which were once carried on with so much ardour, if not acrimony, between the Associate and Reformed Churches on the subject of "civil magistracy;" yet we cannot but think, that the changes made in those chapters of the Confession, respecting the magistrate's powers *circa sacra* have been influenced by mistaken views in regard to the nature, power and duties of the State and her true relation, as placed under mediatorial power to the church. It is possible that the proper time has not come to settle the true nature and extent of this relationship, and fix its proper metes and bounds. But, however this may be, we are not prepared to leave the old covenant ground in regard to magistracy, and adopt doctrines against which our fathers so ably and faithfully contended. We believe, as they did, that the time will come when the promise shall be made good to the church, "Kings shall be thy nursing fathers, and their queens thy nursing mothers;" and when the "State as a public person essentially moral, nay religious, in its origin, its ends, its objects, and its character," will consider that its greatest honour will consist in being in covenant with God and subserving the interests of Messiah's throne and kingdom.

We have thus set down, and naught in malice, what we consider the points of difference in the symbols of faith in the two churches. We have not entered into any lengthened argument or illustration in respect to the points referred to. We believe covenanters to be possessed of intelligence and honesty, and we leave each to judge for himself in respect to the path of duty in regard to the important subject of union. To his own Master every one must stand or fall. M.

THE POSITION OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, IN RELATION TO THE UNION OF THE REFORMED CHURCHES.

BY REV. W. WILSON, D. D.

NO. II.

(Continued from page 101.) †

The History of the Union Question continued and concluded.

In our first No., we gave a brief history of the convention of Reformed Churches, up to the time that the Reformed Presbyterian Church withdrew from it. Here we propose to furnish a cursory

sketch of some of the most important results of it, as they respect the great subject of ecclesiastical union. And,

1. The history of the union movement until the formation of the United Presbyterian Church.

The convention of Reformed Churches was an important affair. Its object was good. Its plan was rational and scriptural. It was good to be in it. The delegations from our sister churches were pleasant and excellent men. Its deliberations were prayerful and fraternal. And, perhaps, there ought to be something of this kind, meeting at proper intervals and places, among all the orthodox Presbyterian Churches, somewhat after the manner of the Evangelical Alliance, until the expected and blessed millennium. The object of this should be, not hasty amalgamations, by way of compromise of either forms or principles, but to take care of, and to promote their great common interests, and "to prepare the way of the Lord," for his gathering, in his own time, the dispersed of Israel into one.

We do not, therefore, wage war with the United Presbyterian Church, by refusing to go into it, or by giving our reasons for remaining out of it. On the contrary, we recognise them as a respected sister church, and shall rejoice in all that they may do for the promotion of "the common salvation," and for the glory of "the Author and Finisher of our faith," who is the only Saviour of the lost, the Founder and Lord of Zion, and the Moral Governor of the universe. But we must ponder well the path of our feet, before we enter into the coalescence.

When our Church withdrew from it, "the convention of Reformed Churches" ceased to be. There were, it is true, other meetings, both more local and general, which took its name; but there was no convention afterwards composed of delegates from the Reformed Churches. The ball, however, which it set in motion, as might be expected, continued to roll on; although it must be regretted, not in a very straight direction. Our brethren of the two other churches continued to move it by themselves. And, at its meeting in Wheeling, the General Synod of the Associate Reformed Church, singularly forgetful or regardless of what, as we have shown in the former No., was solemnly agreed upon in the convention, and by our Churches in their supreme Judicatories, proposed, as a basis of union to the Associate Church, what was substantially her own constitution and standards, with the addition of some chapters upon subjects where the Westminster Divines gave no distinct deliverance; such as Slavery, Psalmody, Communion, Secret Societies, Covenanting, &c. To this, however, she added that if the brethren of the Associate Synod did not approve such a basis, she would leave it to themselves to prepare the basis of their own choice, and candidly consider it when it might be submitted unto her.

This proposition was highly complimentary to the other Synod. She took up the subject. A somewhat large committee was appointed to draw up a basis upon which the *two* churches might unite. This committee met pursuant to appointment, in the city of Allegheny, in 1855. Before its meeting, I received a letter from its worthy chairman importuning me to be present, and to aid in the undertaking. But as our Synod had withdrawn from the prosecution of the object, as matters were so rapidly changing that it was utterly improbable

that our church would ever agree to the result, and as the business of the committee was exclusively its own, I did not think proper to accept the invitation. The result was, that this committee, at a *single* session, prepared and adopted the present Testimony of the United Presbyterian Church. Thus the prayerful labours of the past, in which delegates from all our churches co-operated and concurred, with their fruits, are thrown overboard at once, and a union upon this basis is effected and emblazoned to the world as the result of the pious deliberations and efforts of twenty years?

This Testimony having been in due time overtured by the two Synods concerned, to their respective Presbyteries, they met in 1848, to consider and act upon their reports in regard to the overture which had been transmitted to them. Warm discussions were the result. And the speeches of members, as still extant in the secular and religious papers, were of such a character as to render it doubtful whether they would at all unite, or whether, if united, there would not be materials for various schisms in the united church; and to make it certain that there would be no union between Reformed Presbyterians and persons holding such sentiments. After what was called "the Revival," however, of last spring, and after much singing and prayer—very good things—the United Presbyterian Church was formed of *parts* of the other two bodies; thus making *three* churches out of *two*; and this not without the adoption of resolutions, which, as we shall subsequently see, went far to nullify, if they did not completely nullify the basis.

Now, it is into this union that our church is attempted now to be cajoled, and now to be coerced, because she called the Convention of Reformed Churches, and because many of her members were in favour of union upon a very different basis from that of the United Presbyterian Testimony. That basis was called "The Confession and Testimony,"—the word testimony being allowed in its well understood testimonial significance, as being mainly a condemnation of errors which militate against the known truth of God. It was formed with great care and much prayer, from Convention to Convention, by an equal number of delegates, from the churches proposing to unite. It was at length *unanimously* adopted by them as a suitable basis for the organic union of the churches which they represented, with an accompanying printed letter, urging them, as they were already pledged to its form and to its distinctive principles, in like manner to its adoption. It was found, in fact, to be the only basis upon which these churches, considering their antecedents and their present circumstances and attitude, could unite, without two of them proving recreant to solemn vows, dishonouring the earnest contendings of the witnesses of Christ in the past, involving themselves in many inconsistencies, and selling themselves while not being enriched by the price. But still the cry is, "You were once in favour of seeking union with those brethren, why are you not so still?" What! is a church or an individual bound to go into a union upon a basis which he or she does not approve, because of expressed willingness to unite upon a basis of a different sort, which might merit their approbation? Preposterous! To all this must be added the breach of contract. The agreements of the convention and the churches which it represented and violated in the present Testimony; that is, they are not

fulfilled. Now in matters of common trade this would be intolerable. And the Divine mandate is, "Meddle not with them that are given to change." If this Testimony be more to the taste of the United body, let them have it. It is not, as a whole, palatable to the genuine Covenanter, nor is it such as the Reformed Presbyterian Church plead for, and with success, in the convention of Reformed Churches. For myself, as to the union of the church, *I stand where I always stood.* But if, as "in the days of Shamgar the son of Anath, the highways be unoccupied, and the travellers walk through by-ways," I claim the privilege of not being one of their number, and of dissenting from their decisions and their courses.

To all this, however, it will be replied, as it has often been said, "You are only opposed to this union, because the United Church did not take the Basis which you wrote, and which the convention of Reformed Churches adopted." This is a highly dishonorable imputation of motives. But let that pass. I am well accustomed to it. This was used first, by many who are now in the union, in order to prevent the prosecution of the object, and its accomplishment altogether. But here I will not mention names, whether of high or low degree or station. "Such a one," it was affirmed, "wrote the Basis, and forced it upon the convention. It is not the convention's, but his own. It is on this account he is zealous for union; and it is with him a matter of ambition." And books were written, and the magazines employed, in which he was held up as "the master spirit of the whole affair." All this was wrong and injurious to a great public cause. Now I am here compelled for the first time, to "plead guilty" to the charge of having written that Basis. But still it was not mine. The reader of the first No. of this series, will see how carefully it was examined year after year, by committees of that body, and it most willingly and unanimously adopted it, when it had brought its examinations to a close. Indeed, so closely was it sifted that a venerable and learned Professor of Theology and myself, when considering it in committee, have walked down Chestnut Street, Philadelphia, in order to discover the nicest shades of some of its words from the dictionaries and lexicons found in its book stores, when there was any difference about their meaning. This plea of guilt, however, I should never have put in, but for the constant affirmation now, for the purpose of weakening my influence against our Church going into the United Presbyterian Church upon the basis of her Testimony,—that my reason is, as stated above, because the basis is not my own. Indeed it was specially amusing to hear a United Presbyterian preaching a sermon, of great length, at me, last May, in Sparta, Randolph County, Illinois, from the following text: "You will not take my basis, and I will not take yours." The good brother did indeed read a verse from the Bible at the beginning, as his text, but he soon left it for the other, which he continued to elaborate to the close, in such a manner as to produce much unsuppressed laughter among his auditory. This, too, was his motto, the next day in our Synod, when he was publicly called to order. Now I hereby most solemnly disclaim any such motives. Would that any man were raised up to write a basis, upon which the Churches ought to unite! It should certainly have my most cordial support.

2. The history of the union movement from the meeting of the

General Synod of the Reformed Presbyterian Church, May, 1858, until its adjournment.

Here I shall be brief. This subject came before us in the report of the Pittsburgh Presbytery, and by a member subsequently presenting communications from the Associate and Associate Reformed Churches, when about to form the United Presbyterian Church. One of these was the Testimony. These were referred to a special committee. While these were under consideration, a Minister appeared on the floor, who stated that the United Presbyterian Church had been actually formed, and that he was a member of that body. He was treated with courtesy, and invited to a seat as a consultative member. He brought no communications from the new Church. We had only his *ipse dixit* that the Union had been consummated. He brought no propositions from that Church. It did not even through him ask for ecclesiastical correspondence, by delegation; although such a plan of correspondence had been agreed upon in the first convention of Reformed Churches, as the published minutes testify, and to it the Churches represented had given their assent. Our General Synod, in Pittsburgh, 1855, had appointed a committee on union, and instructed them to send the draft of our covenant to these Churches. Of this committee I am a member. We never received any propositions from them. We sent them the covenant. They coldly laid it upon the table, and made no reply. Our committee reported to Synod, at its sessions in Cedarville, Ohio, that we were willing to receive propositions on union, and Synod adopted the report, but no propositions were submitted. All this seemed strange and very unpromising for union. To a Covenanter, for example, a time of uniting, if the Spirit be poured out, is most seasonable and auspicious for social Covenanting. And the very fact that they not only did not consider and report upon our covenant, but that they did not seal their union by Public Social Covenanting with God and one another, was well calculated to engender a doubt as to their own preparedness for the step which they had taken.

A demand was made from worthy brethren, that we should overture the basis. This Synod refused. She could not do it, in the circumstances; either in fidelity, or with self-respect, or according to precedent. Her published minutes contain the unanswerable reasons, and much stronger would have been adopted by a large majority, but were expunged, by common consent, from the report of the committee, at the request of several members.

The discussion upon this subject was, on the whole, calm, temperate, and dignified. The Synod was indeed a model throughout for decorum, with but one serious exception. It was good to be there. This the large crowd of Christians which attended daily will long attest.

3, and finally. The history of the union movement, since the adjournment of the General Synod of the Reformed Presbyterian Church.

Here also I promise the utmost brevity. And it is not my object to advert at all to the continuation of the old bodies from which the United Presbyterian Church sprang, but simply to narrate the progress of this matter among ourselves.

It is much to be regretted that any of our number should have made statements through the columns of the papers of other Churches

or even through those of our own magazine, reflecting upon our Synod for not hastily overturing the basis of the United Presbyterian Church, and misrepresenting, in any wise, her action, or the speech or speeches of her members. Surely there is no need for haste in such a grave matter, except upon the principle that, "in skating over thin ice, our safety is in speed." The most serious of these misrepresentations is contained in a long article, signed "Reporter," contained in the United Presbyterian of last June. My main objection to this article is, that it so egregiously misrepresents my friend Dr. Guthrie and myself, in putting into our lips speeches which we never delivered. Perhaps, however, "Reporter," with "G." in the Banner, of last October, is excusable from not understanding the subject; for all the secrets of families, and cabinets, and science, may be told to an individual who does not understand them, and although he may babble about them, he will never betray them. This "Reporter" I reviewed thrice, thinking each time to make it so soft as to be tolerable; but fearing that the publication of the review might injure a good unknown brother, and as a writer, signed "W.," had in the meantime corrected one of his most important mis-statements in regard to my speech, through the United Presbyterian, I committed all to the flames.

The next attack made upon my speech in Synod, which was a perfect *impromptu*, which was kind and true, which was never published, and about which I have hitherto said nothing, was in the October No. of the Banner, under the signature of "G." He says that "somewhat of a rude attack was made by a worthy brother upon the Basis of Union, (while he declared he had not read it,) which in his apprehension was calculated to leave a wrong impression." This refers to me. Now all know, who were present, that I spake in a very complimentary manner of the leaders of the United Presbyterian Church. As to the Basis, I had it in my hand, and read from it during my speech, but I said that, when copies of it were sent to me by mail, I did not read beyond a certain point. But we shall hereafter meet with this "fast young man."

(To be continued.)

SYNOD'S CONTINGENT FUND.

On page 236, of the Banner of the Covenant containing the minutes of last Synod, is the following:—"Resolved, That the Finance Committee be instructed to make an estimate of the amount necessary to cover the expenses of the next meeting of Synod, in order that it may be provided for by the church at large."

It was understood, that Committee would present their estimate to the Church through the pages of the Banner, previous to the approaching meeting of Synod. In accordance with this understanding is the present paper. By a reference to the Report of the Finance Committee of last Synod, thirty-six congregations, to which, one, in the subsequent part of the minutes, should be added, not having been received in time to present in the report, contributed to the "Contingent Fund." The whole amount from these thirty-seven congregations, was \$413.22. In "the list of Ministers and Congregations" reported to Synod, on page 277 of the same minutes, there are 82 Congrega-

tions, and 25 Stations under Synod's care, a total of 107,—only 37 of which contributed last year to Synod's Contingent Fund, leaving 70 Congregations and Stations contributing nothing to this Fund.

The Committee are under the impression, that on an average, not more than *one-third* of the expenses incurred, are covered by contributions from the Churches for that purpose. How shall the remaining two-thirds, or at least a much larger proportion be raised than in the past, is the question we are called to answer.

In reply to which, we would have every Congregation and Station throughout the Church to remember that all are included in the work of Synod, whether represented by a member on the floor or not. Synod's acts and deliberations extend to, and are for the advantage of *the whole Church*. And every individual member of the Church should consider it his and her duty, to aid in defraying the expenses incurred in their service. Members of Synod are often found there in obedience to ordination vows and obligations of duty, at a great pecuniary loss. We conceive it but an act of simple honesty, that when expenses are incurred at the call, and for the benefit of others, those expenses should at least be largely borne, by those in whose service they are incurred. We believe also, that were every Congregation and Station in the Church to contribute as is their duty, and proportionally with others who usually do so, the object would be accomplished. Let it be known also, that in addition to the travelling expenses of members, the Clerk's salary, and Correspondence, &c., with the General Assembly are included in this fund.

Not less than \$1,000 should be raised. And even this amount would not cover *all* the expenses. To aim at this, however, should be our object. If the seventy delinquent Congregations of last year would contribute in proportion, it will all, and more, be forthcoming. The Committee would therefore recommend—First, that every Congregation and Station in the Church, on a Sabbath preceding the meeting of Synod, take up a Collection for Synod's Contingent Fund. Second, that the respective Clerks of every Presbytery in the Church address a letter to each Congregation and Station in their bounds, calling their attention to this subject, and asking them to take such a collection.

Respectfully submitted,

THE COMMITTEE.

P. S.—That the above recommendations may be attended to, the Committee shall see to it that each Clerk is supplied with a copy in due time to notice all under their care.

Children's Department.

LETTERS TO THE DEAR LITTLE ONES.

MY DEAR YOUNG FRIENDS,—A month has passed away since you heard from me, so I sit down again to fulfil my promise, by telling you something more about Annie. I hope you have not forgotten what you read about her then. Perhaps you have prayed that you might be made like her, so meek, so patient, so kind. That *would* be nice; but there is one we should rather try to be like, for He was a far sweeter child even than Annie, more meek, more lowly, more loving, and it was to be made like Him that she prayed.

He did not die so young as she did, but grew up to be a man, and at the last showed how much he loved us, by allowing himself to be put to death in a very cruel way, that we might be saved. You know whom I mean; well, pray to be made like Him.

It was late in May last year when a friend and I went to bid Annie farewell, for we were going to cross that great ocean that separates this country from Europe.

It is a sad thing to part; very sad when you think that you will never, never meet again. It was sad to take leave of Annie, for her frail, feeble body and pale face, told us that we would not see each other again in this life. However, the sting of parting was taken away by the thought that we would meet again in a place where sickness and death never come, and where partings are not known.

Before going away Annie gave each of us a pretty little Bible, on the first page of which was written our name and her own, together with a verse from one of its sacred pages. In handing them to us, she said that she knew we had enough of Bibles, but still she wanted us to keep something from her, and she knew of nothing so good as God's own word. Besides, she said, we could do so much more good with it than with any thing else, and could carry it to those who had no Bible of their own. She loved the Bible herself, for it had indeed been a lamp to her feet and a light to her path; she loved it more than fine gold, and it was sweeter to her mouth than honey.

The Psalm that this Christian child liked the best, was the 23d. Many a time had we sung it together, and now that we were going away, we agreed to make of that psalm a golden chain, that still would be a bond of union between us; she was to hold one end and we the other,—and our thoughts were to flash along this chain till they met, when they would ascend together in praise to God. In other words, at eight o'clock every evening she was to sing that psalm while she lay on her couch, while we were to sing it at the same time wherever we might be.

Well, having prayed together we parted, having sung those soothing lines,

The Lord's my Shepherd, I'll not want.
He makes me down to lie
In pastures green; he leadeth me
The quiet waters by.

How differently were we situated at eight o'clock the next night; out upon the wide, wide sea; far from land, gliding over the deep blue waves. You would perhaps have been frightened when you thought that only a thin board kept you from being drowned; but your fears would all vanish, if you joined Annie and us in singing,

My soul he doth restore again,
And me to walk doth make,
Within the paths of righteousness,
Even for his own name sake.

Sometimes the wind would blow fiercely and the wild waves would toss about our great ship as you would a toy; or again we would get into a thick fog, so that we could not see any distance, and might be run into by another steamer, but still it cheered us when we knew that Annie was singing with us,

Yea, though I walk in death's dark vale,
Yet will I fear none ill:
For thou art with me, and thy rod
And staff me comfort still.

But the voyage was soon over, and we were once more at home, among our sisters and friends; no longer driven about by the storm, but quietly enjoying the pleasures of sweet, sweet home. As we told them about Annie, they would all join with us in singing,

My table thou hast furnished,
 In presence of my foes,
 My head thou dost with oil anoint,
 And my cup overflows.

Soon, however, we got a letter to say that Annie was very poorly, but she never forgot to sing the psalm at eight o'clock. Another letter came to tell us that Annie had fallen asleep in Jesus; that she had sung for the last time those beautiful lines,

Goodness and mercy all my life,
 Shall surely follow me:
 And in God's house for evermore,
 My dwelling place shall be.

So we stopped singing that psalm at eight o'clock every night; for the fingers that held the other end of our golden chain, now were holding a golden harp, and the voice that used to join with ours, was now joining with the bright angels above, in singing praises to God and the Lamb,—Yes, night and day, without ever getting tired.

My dear little ones, I have done. You have now heard about that little girl. My prayer is that you may yet be able to see her, and join with her in singing the praises of Jesus, through whom you and she have been saved.

Your affectionate friend,

S. S. T.

Missionary Correspondence.

LETTER FROM REV. WILLIAM CALDERWOOD.

Lodiana, Friday, December 3d, 1858.

MY DEAR BROTHER M'AULEY,—Yesterday the Annual Meeting of Lodiana Mission closed its sessions. As you are not likely to hear of the unusual exercises of that meeting, except through brother Campbell, Herron, or myself, and as the two former are journeying, while Providence has given me a day's leisure, I feel I would be delinquent in duty, if I did not at once write you at least a few words on the subject. You will not expect to hear of conversions among missionaries, but you will rejoice to hear we have had a most unusual refreshing from on high, such a reviving as I believe has never before been experienced in this mission.

The mission met at Lodiana, commencing on the 19th, and ending its general business on the 29th ultimo. Fewer members were present than usual. Reverend Messrs. Carleton, Forman, Loewenthal, Orbison, and Woodside being absent. There were present nine missionaries and three consultative members of the meeting, together with the wives and families of most of them; and when all were collected, we formed a social meeting of quite a respectable size. Rev. Dr. Newton was chosen President, and I, Clerk.

From almost the beginning of the meeting, various indications of the special presence of the Spirit of all grace were noticeable in the subdued fervor of the usual devotional exercises, and in some instances in remarks made during the business operations of the meeting. This was especially observable when the accompanying printed minute,* inviting to prayer, was introduced.

Towards the close of our sessions, Dr. Campbell proposed that after the general business of the meeting should have been attended to, we

* This appeared in our last.—Ed.

should remain together a few days for special prayer and praise. All seemed to hail the proposition with joy. Among the reasons spoken of for acceding to it, were the indications of a special presence of the Holy Spirit among us; the great work of grace now going on in America; and the important proposition made at this meeting for the World's Concert of Prayer.

It was, therefore, resolved that the meeting should observe Tuesday of this week as a day of humiliation and prayer, and Thursday as a day of thanksgiving, prayer and praise. Three meetings were held each of these days, the first two of each day in English, and the last in Hindustání. Each of the members of the mission present conducted one of the meetings.

Being in the way of taking minutes as Clerk of the mission, at the close of the first meeting, which was greatly interesting, I proposed to myself to take notes in phonography of the doings of the three days, to refresh myself with their recollection hereafter, but I soon found that I was quite inadequate to the delineation of these meetings on paper. We who came to India in 1855, remarked several times, that we had seen nothing like it since we left America. But I will give you a few words of one or two of the meetings.

Dr. Newton conducted the first. (He, as well as Dr. Campbell, has forbidden *us* addressing him by that title.)

The meetings were intended to be, as much as possible, in the style of those which have been so greatly blessed in Jayne's Hall, Burton's Theatre, &c. Dr. N. read to the 23d verse of the 9th chapter of Daniel. Remarkd, *God often answers prayer IMMEDIATELY*. Illustrated this by a case in New York. A young man of high position, his wife and sister living with him, all fond of a gay and fashionable life. He attended a prayer meeting, scarcely knowing for what reason, left it a new creature in Christ Jesus; debated in his mind what changes he ought to make in his mode of life; must at least commence family worship. Satan said, "Take care, don't be rash." At night he told his wife he wished to begin daily family worship if she had no objection. "Well," said she, "act your pleasure, my dear." He read a chapter and knelt to pray, while his wife and sister continued sitting; but as he poured out his soul in fervent prayer, his wife fell on her knees by his side and threw her arms around his neck weeping. Shortly his sister was at his other side, with similar feelings and in a like position. They all rose from their knees rejoicing in the love of Christ.

As brother N. closed, another brother immediately arose and related an event, illustrating the same subject, which happened lately, nearer us than New York.

Some person in England wrote out to a friend in India, to pray for a soldier who was at the same station as the person written to. The soldier was soon a converted man; and established a prayer meeting in the barracks, which is still kept up with great interest, and has already been the means of bringing five other souls to feel the power of the Saviour's love. The brother who related this before the mission has been requestetd to administer to them the Lord's Supper as soon as convenient. Who knows but we may soon have a great revival even in India?

Long before the narration of these two facts was ended, the audience were aroused to the deepest interest.

After a brief prayer, singing, and reading Scripture, another brother, one of the oldest of our mission, desired to add his testimony to the fact, that God is a present answerer of prayer. He narrated events in his own and his family's experience, which drew out the feelings of all, in heartfelt thankfulness to the prayer-answering God. I would like to tell you the facts he told, but fear it would be improper. At the close of the meeting we moved away from the house in solemn quietness, as if we were indeed treading on holy ground.

But I must close soon, or my *letter* will turn out to be a *volume*.

The meetings were all interesting, and I trust, not a little edifying to us all, but the first and last in English, were characterized by the most intense emotion. I was appointed to conduct the latter of these; and taking my cue from our old Covenanter Fellowship Meetings, as I have often done on somewhat similar occasions in this country, and I believe always with a happy result, I asked each missionary present by *name* to speak of anything special for which he felt called on at this time to give thanks. First, however, I suggested Dr. Newton to tell us some of the most striking facts connected with our mission, calling for gratitude.

He spoke of the small beginnings of our Mission Board, some twenty-five years ago, which he could well recollect, as he entered the foreign field at an earlier date than any other missionary of the Board now in active service on foreign ground. He and others referred, as grounds of thanksgiving, to the great and steady increase in the Board's operations; the goodly amount of their fruit, which, although not as great as we might have wished for, is as great as our faith has been; to the large amount of labour our missionaries have been enabled to perform; the preservation of our lives and property during the fearful events of the mutiny; the goodly amount of harmony and brotherly love that always prevailed in this mission; the conversion and prospects of usefulness of so many of the children of the missionaries; &c., &c. The reference to the children was accompanied with several specifications which drew forth from all present the most unmistakable evidences of gratitude and sympathetic joy.

Perhaps the most interesting feature of all was, after each individual had made his remarks, and the whole seemed melted into one heart; one venerable father requests that in the closing prayer, those present about to start for America should be specially remembered, another that the orphan accompanying them, of brother D. E. Campbell, be also specially remembered, another, with tears, that those cases connected with our mission in which parents and children are divided for the sake of mission work, and another still, that those to be separated in a few days for the same object should also be remembered. Every one seemed to feel that our Master was present in an especial manner, and that there was a particularly propitious time for intercession at his throne of grace. And such a season as was the close, I have seldom been privileged to see. It would be sacrilege to attempt to describe it. Said Dr. Campbell to me that evening, "Well, I think we will not soon forget this meeting." Oh! that it may be a beginning of days to our mission; the first drops of an abundant shower of divine grace throughout this land.

We have graduated three of the young men from the Orphan Insti-

tution at this meeting; Hugh M'Millan, George H. Stuart, and John B. Dales. All graduated *with honour*. The former has been appointed to Saharanpur, the second to Sabathu, and the third to Dehra. It is to negotiate a matrimonial alliance, &c., for the former, H. M'M., that Mrs. Calderwood and I are delaying here a day or two. An engagement is nearly completed with Mary ———, who we think will make an excellent wife for Hugh. She is 18 years old, and he 20. She is a very nice, sensible, modest girl. We hope to have the marriage on the first of January.

Kanwer Sain was licensed as a catechist. You will remember him as the young Hindu who was baptized here some two years ago. He has turned out a most superior man so far, one among a thousand. The missionaries gave him great compliments at the time of his examination.

But my time is quite used up, and indeed I have made this letter four times as long as I intended, and still have said much less than I expected. I'll try to do better next time. Mrs. C. joins me in kind regards to Mrs. M'Auley and yourself.

Affectionately your brother in the gospel, W. CALDERWOOD.

LETTER FROM REV. J. R. CAMPBELL, D. D.

Mission House, Saháranpúr, Jan. 10th, 1859.

MY DEAR BROTHER STUART,—I had this pleasure a fortnight ago. Your short but expressive statement on the envelope, dated New York, Nov. 10th, '58, came to hand here on the 5th inst., just as we were closing the most interesting meeting of Presbytery we ever held in India. Glad to hear that the great revival was going on *gloriously*. Oh! may it never cease until it ushers in the great millennial day, to continue, probably, as many years as there are days in a thousand years. And now, that the Spirit of God is being poured out in such a remarkable manner, what Christian would not rejoice to lend all his influence and efforts to aid in helping on the blessed work, and in seeking the conversion of immortal and priceless souls. I have been delighted and deeply interested in hearing of the progress of this work of God, and in reading of your interesting anniversaries of Sabbath School teachers, Young Men's Christian Association, Reception of Irish Delegates, &c.

Well, I must tell you briefly of our meeting of Presbytery. It was agreed that such a meeting should be called at this place on Mr. Woodside's return from Calcutta, and we expected the brethren Caldwell and Herron to be present; but I regret to say, that the latter was prevented from attending by a severe attack of liver complaint, and the former by a storm of rain. On the 4th inst., the Presbytery met, and in addition to hearing the students deliver short discourses as specimens of their improvement in theology, and receiving two fresh members under our care, we proceeded to examine Theodore W. J. Wylie for ordination. It is now three years since he was licensed, and as we have a prospect of settling him shortly in the village of Paliású, we thought it right to have him ordained as an Evangelist. We think it right also, that for some time under our own eye, he should exercise the ministerial office, and be trained up to the discharge of

pastoral duties. After an examination of some hours as to his personal piety, and his knowledge of philosophy, theology, church history, the Greek and Hebrew languages, church government and discipline, &c., these trials were unanimously sustained, and he was then directed to preach a discourse before Presbytery in the evening as a further trial for the ministerial office. This sermon being also sustained, the following day was appointed for his ordination. A number of the gentlemen and ladies, residents of the station were present, and the house was well filled with respectable natives. Brother Woodside preached an excellent ordination sermon from 1 Cor. i. 18; brother Calderwood made the usual statement regarding the candidate, and proposed the usual formula of questions, and I made the ordaining prayer and delivered the charge to the newly ordained minister. It was to us all *a most interesting* occasion. Theodore is an excellent and consistent Christian. He was the first licentiate by this presbytery, and now he is the first to whom we have given the right hand of fellowship to take part in this ministry with us. He has been more than twenty-one years under our instruction. He has been a diligent and successful student, and having been brought out of the polluting atmosphere of Hindúism when nine years old, he is as free of the vices of his countrymen as any one raised up in Christian lands. He stands now before the Christian world as a trophy of Divine grace,—as a proof of what the gospel can do for blind idolaters, and as an evidence that the prayers and contributions of Christians at home have not been in vain. For some twelve years past he has laboured diligently in presenting the gospel to his countrymen, and now, being clothed with authority to preach as an ambassador of Christ, it is hoped he may be the instrument of doing much good in this land. Let God have *all* the glory. I may here say also with regard to Theodore, that he had never shown any inordinate desire for “filthy lucre.” Had he applied for a situation under government, he might now be receiving three or four times the amount of salary he receives from us; but he is satisfied with his situation, and cheerfully makes sacrifices of worldly things for the good of the cause in which he has embarked. This makes us all love him the more. He is indeed a brother beloved by us all.

Our work goes on as usual. I expect to go out to-morrow on an itinerancy, and will spend two or three months preaching among the towns and villages around. We must work while it is called to-day. As ever, dear Brother Stuart, Yours, J. R. CAMPBELL.

LETTER FROM REV. J. CALDWELL.

Roorkee, January 6th, 1859.

MY DEAR BR. STUART,—I returned only a few days ago from our annual meeting at Lodiana. Br. Campbell will have sent you an account, ere this, of this very interesting meeting. On my way to and from the meeting I had excellent opportunities for preaching to the people of the cities and towns at which I encamped from day to day. Generally, my native assistant and myself were listened to with a very encouraging attention. I hope to spend a fortnight or so in preaching in the immediate neighbourhood of Roorkee. I wish exceedingly that I had a fellow-helper here. I would, in that case, itinerate

at least one half my time. I consider the work of preaching from place to place as the most important of all missionary labours. As I am situated, however, I do not feel justified in being absent from my station for months together. The superintending of work at my school-house and chapel prevents at present my spending as much time in this all-important work as I wish to do.

This building is going on very slowly, indeed, on account of my funds having run so short. As I mentioned in a former letter, I was under the necessity of absorbing nearly a thousand rupees of my subscriptions for the school-house in the building of out-offices to my dwelling. By borrowing, I have been enabled to keep the work agoing somewhat longer than I otherwise could have done. How I should rejoice to have my friends in America come to my aid at this juncture! I mentioned in a former note that three rooms of my new building had been finished. My English school has been kept in them for some months past, and, lately; I have commenced a vernacular school there also. The roof of the entire building I hope will be put on in the course of a couple of months from this time. I am anxious to have the main portion of the building completed, in order to have divine service there in Hindustani on the Sabbath.

With kindest love, and hoping soon to hear from you, I remain your affectionate brother,

J. CALDWELL.

Summary of Religious Intelligence.

SCOTLAND.—The London correspondent of the Presbyterian, says:

In Glasgow a proposal has been made by a truly excellent and large-hearted man, Dr. N. McLeod, to use means for having the old obnoxious law of patronage, so modified by act of Parliament as to admit of the return of the Free Church within the walls of the Establishment. Your readers doubtless are aware that all the secessions from the Established Church, and latterly the disruption of 1843, have arisen out of disputes occasioned by this law. The earlier seceders have generally become voluntaries, condemning the alliance of Church and State under any possible form, while the Free Church still maintains, though herself non-established, that there are conditions under which the Church may form a compact with earthly governments, and yet maintain her independence to do faithfully the will of Christ. She does not covet such an alliance, and I believe the majority of her office-bearers would very narrowly scrutinize any proposal for acceding to it, having learned "*timere Danaos et dona ferentes.*" Yet there is no doubt that were such a proposition seriously made, it would not be inconsistent with the standing and professed principles of the Free Church to give to it a fair and candid hearing. Nor can we expect any future period to be more favourable to such a scheme than the present. Because the longer the separation is maintained, the more likely is it that the question will become incumbered with practical difficulties, occasioned by vested interests and the growth of opinion. Even now such an alliance, on the most unexceptionable terms conceivable by a consistent Free Churchman, would not satisfy the whole body, and it is doubtful whether it would be thought right by a majority, though large, to leave a respectable minority behind them, for the sake of going back to the bower of an Establishment, from which the progress of events would probably in a few years dislodge them. I do not see any likelihood, therefore, that the well-meant proposal of Dr. McLeod will come to any practical result.

ENGLAND.—The same writer says:

The tendency in this country is not to strengthen Established Churches, but the reverse. The English Church is subjected continually to shaking influences, which require all the strength of its deep roots and long-tried fastenings to resist. Its worst enemies, doubtless, are within its own pale, and among its own bishops. The slippery and tortuous Prelate of Oxford—the aged, but still often impetuous Bishop of Exeter, and a brother of the Episcopal Bench, who at Chichester has lately been making himself remarkable for his Puseyite leanings, conspicuous in his dealings with his clergy, are from time to time giving such occasions to the enemy as may some day occasion greater trouble to the friends of the Church of England, than seems at present to be anticipated. In Parliament the question of Church rates has for the twentieth time been discussed without any result except the defeat of a proposal for their adjustment. If the Church were wise, she would throw up every ideal advantage derived from such a source. There is no element of weakness at this moment so prominent as this, and every time that the obnoxious impost is anew brought up, and its re-arrangement proposed, a spirit of hostility to the Establishment is evoked which is thus fostered in the community, and threatens to become so strong as by-and-by to be irresistible. The late defeat was rather ominous. The proposed bill was not properly a government measure, indeed, though supported by the members of the government, and so far identified with them as to give some indication of the coming vote on the question of Parliamentary Reform. The majority by which it was thrown out was quite overwhelming, and I have no doubt that Lord Derby must see in this a foreshadowing of the issue which probably awaits the Reform Bill, on the success of which his own continuance as a minister of the Queen depends.

FRANCE.—PROGRESS OF PROTESTANTISM.—In the northern parts of France, at *Templeux*, *Fresnoy* and *Crèveœur*, the number of hearers and Protestants has sensibly increased. “I am happy to be able to say,” writes one of the evangelists, “that our new brethren, like those of old, are heartily attached to the gospel salvation. It is easy to see that God has commenced a work in their souls; they love to converse on the truths of Christianity; the most perfect harmony reigns among them; their conduct is irreproachable; and they are on good terms with the Roman Catholics. The news from Moulins, Loasle-Saulnier, Libourne, and from other evangelical stations, is not less satisfactory.

HUNGARY.—The *Missionary Advocate* says:

The Lord only knows how the light of the gospel may once more be diffused in these benighted realms. It seems by the letter of a real Christian labourer in that country, that true evangelists are wanted, and there is no prospect of getting them. He is not allowed to bring in books or tracts from Germany or elsewhere; only such as are printed in Austria may be distributed; that is, it is not legal. Aid in money is asked of English Christians, that the tracts may be printed in Hungary or in Austria for Hungary. The people are waiting and longing.

PRUSSIA.—The Rev. L. Nippers, of Berlin, speaks encouragingly of the prospects in Prussia.

BEAMS OF LIFE.—Any one acquainted with the religious condition of Prussia, must admit, that beams of life are spreading in our Established Church, and they will reach other churches in Germany. Another sign of this is the result of a collection made in our churches for the Protestants dispersed through Roman Catholic countries. The largest amount of similar collections was 51,000 thalers, (\$46,200,) that just made amounts to no less than 82,000, (\$58,220,) though all the reports have not yet come in.

ASIA MINOR.—*The Jews of Smyrna.* A correspondent says: Jewish children do not hear of the Saviour's love unmoved. The young minds, void of prejudice, are easily impressed by the force of simple truth. I have an interesting instance of this in the son of our native agent, an intelligent boy of eleven years of age, whose name is Joseph, and is under my care and instruction, and by his desire to learn repays me for my time and trouble. His knowledge of Scripture history is considerable, and he is making sufficient progress to encourage me in this feeble attempt. A few days since, while reading the 15th chapter of Mark, he was deeply affected, and entreated me not to let him read about Christ's crucifixion, for he always felt so sorrowful afterwards when he thought of the cruelty of the Jews. He was fond of committing hymns to memory, and in repeating those verses, "I am but a stranger here," his countenance glows with delight when he comes to the concluding lines, "Heaven is my fatherland." He always manifests the deepest interest in hearing and talking about heaven, and would fain, like many of us, wish to know more than is revealed of that state of existence which lies beyond the grave. Oh, may the energies of his youthful mind be consecrated to that Saviour who once took up Jewish children in his arms and blessed them, saying, "Of such is the kingdom of heaven!"

Notices of New Publications.

MEMOIRS AND SELECT THOUGHTS OF THE LATE REV. EDWARD PAYSON, D. D., Pastor of the Second Church in Portland. Compiled by the Rev. Asa Cummings, Editor of the Christian Mirror. In 3 vols., pp. 606, 608, 608, 8vo. Philada.: Wm. S. & A. Martien, No. 606 Chestnut St.

To the Christian public the name of Payson will be long a precious one. The Memoirs have always, since their first appearance, been highly appreciated. Like those of the sainted M'Cheyne, the lamented Lowrie, or the young Urquhart, they bring the reader near to God. They reveal to us Dr. Payson's secret power, a man pre-eminently of prayer. And few, if any, can lay them down without feeling and saying, "It is good to be here." To read such a book, is of more worth to the soul than can be calculated.

The Sermons have also long received the favour of the public. They abound with earnest and touching appeals, and there is on the whole throughout them, such a love to Christ, and a zeal for souls as to render them to a high degree profitable reading. The Publishers have also done their part well, in paper and typography, presenting the books in a very attractive style, and at such a low price as to place them within the reach of all.

RELIGIOUS CASES OF CONSCIENCE, ANSWERED IN AN EVANGELICAL MANNER, BY THE REV. S. PIKE AND THE REV. S. HAYWARD. New Edition. With an Introduction by the Rev. Henry A. Boardman, D. D. Philadelphia: Smith, English & Co., 40 North Sixth Street. Pp. 422.

It is now too late in introducing a new edition of this work, to speak to the Christian community of its character and worth. It has been before the Churches for a century, and in that time has lost neither freshness nor vigour. And more, it is one of those books for which the generations yet to come shall ask. It will live and be prized when many of the ephemeral productions of the present age shall have been forgotten. The questions discussed are as pertinent now as at the time of their original publication. It is presented by the Publishers in a superior style. To all who may not be in possession of the work, we would advise, supply yourselves at once with a copy of this new edition of the "Cases of Conscience."

THE EARLY AND THE LATTER RAIN, or the Convict's Daughter. Philada.: Presbyterian Board of Publication, No. 821 Chestnut St. 18mo, pp. 234.

The religious history of a little girl without any of the advantages of parental instruction. It is an admirable book for children, written in an attractive style, and well calculated to make good impressions.

JESSIE MORRISON, or the Mission Flowers. By Harriet B. M'Keever. Philada.: Presbyterian Board of Publication, 821 Chestnut St. 18mo, pp. 156.

There are many ways of doing good even by children. Jessie Morrison and her labours for Christ's cause, will prove useful to children as an example. We commend the book to our young friends.

BIBLE STORIES IN SHORT WORDS. Written for the Board of Publication. Philada., 821 Chestnut St.; pp. 84, 18mo.

The subjects of these "short stories" are "The first sin, The long rain, The Trial, The wicked rulers, The dancing girl, The visit, Dame Lee, The friends." An excellent book for children.

THE TWIN SISTERS, or the Secret of Happiness. By Mary M'Calla, Author of "Life among the Children." Philadelphia: Presbyterian Board of Publication, 821 Chestnut St. Pp. 90, square 16mo.

A very attractive book for children. It is adorned with several very handsomely coloured pictures, and abounds with the choicest instruction.

WHAT THINK YE? or, Questions which Must be Answered. Philadelphia: Presbyterian Board of Publication, 821 Chestnut St. Pp. 88.

The questions asked, are, "What think ye? Why will ye die? Lovest thou me? Will ye also go away? To whom will ye go? Why sleep ye? Why are ye troubled? Hast thou faith? Can ye drink of Christ's cup? Where are the nine?"

A WORD TO PARENTS, or the Obligations and Limitations to Parental Duty. By the Rev. H. W. Bulkley, Ballston, N. Y. Philadelphia: Presbyterian Board of Publication. Pp. 64.

A very excellent treatise on the subject. Parents would do well not only to read carefully, but practise the lessons inculcated.

The Presbyterian Board has also just published the following tracts:

"Are You on the Lord's Side?" 8 pp., No. 204.

"Pay Your Church Dues." 8 pp., No. 205.

"What Can I Do?" 4 pp., No. 206.

"Will Ye Have Christ?" By the Rev. W. S. Plummer, D. D. Pp. 12, No. 208.

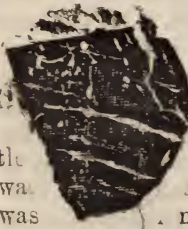
"The Old Man and his Grand-daughter at Enville." By the late Rev. James Harrington Evans. Pp. 24, No. 209.

"The Hebrew Inquirer, or an Israelite without Guile." Pp. 12, No. 210.

"Hearing or Hardening." 8 pp., No. 212.

"Future Destiny of Sinners." 8 pp., No. 214.

Obituary.


 ...idence in Hardin county, Ohio, on the 22d of Sept.
 ... LOAN, in the fifty-sixth year of his age.
 ... as a native of Ireland, county Monaghan, near Cas-
 ... as baptized and raised in the Secession church, and
 ... received into full membership. In the year 1829 he
 ... marriage to Miss Ann Scott, who survives him. In

1831, they removed to America, and stopping for a time in Philadelphia, united with the 1st R. P. Church, under the pastoral care of the late Rev. S. B. Wylie, D. D. In the following year they removed to Beaver county, Pa., where they united with the "R. P. Congregation of Little Beaver," under the pastoral care of the Rev. Geo. Scott; a brother of Mrs. Sloan. But neither did they remain long here. With a view of obtaining some land, for a home for himself and family, in the fall of 1835, he again removed westward; coming to Hardin county, O., where he spent the remainder of his days.

For several years, after coming to Ohio, they were without the privileges of the Church, there being no organization of the R. P. Church under the care of the General Synod of N. A., within reach. Although there was a congregation of the other branch of the R. P. Church within four or five miles, he with others, who could not conscientiously unite with them, waited and hoped on; till, at length they obtained the organization of a congregation at Richland, Logan county, O., of which he was an active member and firm supporter the rest of his life. Yet, for about sixteen years more, were they without a settled pastor, and more than once did we hear the deceased lament deeply this want, especially on account of his growing family. He lived, however, to see this long-cherished desire answered in the settlement of the Rev. W. P. Shaw as pastor of the congregation, in June, 1857. In his death the congregation have lost one of its best members and warmest supporters.

In his last illness he manifested the faith and resignation of a child of God. Although he suffered much pain, and often most intense, yet he was not heard to murmur, or utter a word of complaint. When asked concerning his faith and hope in Jesus Christ, he said "he had long since made his peace with God, and He would not desert him now." More than once did he say, that he had no longer any care for the things of this world. The evening before he died, being asked whether his faith in God continued firm amid his sufferings, he exclaimed, in the language of Job, "Though he slay me, yet will I trust in him." He had early given himself to God in covenant, and he died in peace giving evidence that he was going to receive "the crown of life which the Lord hath promised to them that love him."

The deceased was a kind and affectionate husband, and a loving father; and leaves a wife and seven children to mourn his loss.

But a little more than eight months previously, he was called to mourn the death of his fourth daughter, who died Jan. 4th, 1858, in the twentieth year of her age. She was a most amiable and lovely young woman, and was very highly esteemed by all who knew her.

She had lived much of her time, for several years, with her oldest sister, (Mrs. Weaver,) in Urbana, O., where at the age of sixteen she united with the Associate Reformed church, under the pastoral care of the Rev. J. K. Finley. But having returned home to her father's, she united with the Reformed Presbyterian congregation of Richland, in the spring of 1857. Having made a profession of her faith in Jesus Christ; she ever adorned it by a walk and conversation becoming the gospel, and her latter end was peace. "Blessed are the dead that die in the Lord; yea, saith the Spirit; that they may rest from their labours, and their works do follow them."

W.

Died, at her residence in Ryegate, Vt., upon the 8th of March, 1859, Mrs. Lucy S. Laughlin, wife of Mr. Andrew Laughlin, in the 62nd year of her age. Deceased was a person of large intelligence, strong principles and consistent piety. In early life she connected herself with the Associate Church, and was for many years a member of the congregation under the care of Rev. William Pringle, in which congregation her husband was a Ruling Elder. When Mr. Pringle resigned the pastorate, and that congregation broke up, Mr. and Mrs. Laughlin believing that there was no essential difference between the principles of the Associate and the Reformed Presbyterian Churches, united with the Reformed Presbyterian congregation of Ryegate, under the pastoral care of the Rev. John Bole. During her illness she experienced much suffering, but was sustained by Christian principle. Several portions of Scripture were very sweet and refreshing to her during this season; particularly these words in the 43d of Isaiah, "I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins." As she approached her latter end, her acute and vigorous mind seemed to sink under the power of disease; still, even then, she was exercised with things spiritual and divine, and although associated with a measure of incoherence, the language of Scripture was frequently in her mouth. Mrs. Laughlin's piety was of that nature which led her to seek to do good unto all men, as she had opportunity, and especially to those of the household of faith. She was a regular contributor to the Bible Society, to the Missionary Society, and other kindred institutions; making it a point to be frugal and economical in her arrangements, that she might have it in her power to do something for Christ's cause in the world. She was much beloved by a large circle of friends and relatives, and much respected and esteemed throughout the whole community.

Died, also, upon the 8th of March, 1859, Miss Anna Laughlin, daughter of Hugh and Elizabeth Laughlin, (deceased,) in the 53d year of her age. Miss Laughlin has been confined to her sick room for the last two years of her life. She was subjected to extreme bodily suffering; yet possessed her soul in patience; believing that her afflictions would work out for her (through the Divine blessing) "a far more exceeding and eternal weight of glory." Although confined to a sick bed, she was an active, useful, devoted Christian, seeking to do good by conversing with those who visited her, corresponding with friends at a distance, and circulating religious books and tracts throughout the community in which she resided. The talents intrusted to her care were not wrapped up in a napkin, but laid out to the very best advantage. She was buried at the same time with her relative, Mrs. Laughlin. A large concourse of people assembled upon the occasion, and a funeral sermon was preached by Rev. Mr. Bole from Rev. vii. 14th. "These are they which came out of great tribulation, and washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple."

J. B.

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